# AN APPEALE to Truth,

*In the Controuersie betweene*

ART, & VSE;

About the best and most expedient Course *in* LANGVAGES.

*To be read Fasting;*

For the greater benefit of the deluded innocencie of our owne, and other Nations.

*Drawen, and Exhibited,*
by
Ios. WEBBE, Dr. *of* Ph.

*Non fumum ex fulgore, sed ex fumo dare lucem*
*Cogitat: vt speciosa dehinc miracula promat.* Hor.

LONDON,
Printed by *H. L.* for *George Latham*: and are to be sold at his shop in *Paules* Church-yard, at the signe of the Brazen Serpent, 1622.

[***]

# APPEAL,

TO THE

# Great LADY, and ſole GOVERNESSE of my *beſt Endeuours:*

HAuing a purpoſe to divulge an vnattempted Courſe whereby deſired Languages may in their natiue puritie, and vnaccuſtomed perfection be atchieued: and finding Opinion (taken on Truſt, rather then grounded on due examination) to be the maine impediment in my proceedings; I thought it vſefull partly by reaſon, partly by experience, but eſpecially by ancient, weightie and vnſtain'd *Authoritie*, to reclaime it; And by this *Appeale* to referre all vnto the cenſure of thy moſt iuſt, and vncorrupt vprightnes.

Thou knoweſt (*O Truth*) that *Grammar* (an Art whereby Languages are now cõmonly held to be ſufficiently taught in euery Nation) was not in vſe amongſt the antient *Romanes*, much leſſe in any reputation. And when it had accеſſe vnto their children, it was at the firſt full of humilitie; and tooke vpon it no more than the name *Grammatica* (tranſlated *Tranquillus. Th. Zuing. l. 1.*

(translated [a] *literatura* or [b] *literatoria*) could well warrant: which was (not to teach the language; for that was their owne alreadie, but) to [c] teach the letters, syllables and words (therof) and how to pronounce, write, and place them rightly (not according to any mans new found precepts, but) after auntient receiued *Custome*; lest with [d] *Pausanias* they might confound the letters, and make of long short, and of short long syllables: Or fall vpon an euill pronunciation (which [e] *Theocritus* so prettily reprehended in a *Grammarian*.) Or transpose words (which was so hatefull to *Pomponius Marcellus*; that [f] in the height of his pleading, he (like a wise *Grammarian*) left and lost his Cause, to fall vpon his aduersaries transposition.) Or lest words might bee vsed which were not Latine (for which [g] *Tiberius Cæsar* was accused by the same *Pomponius*.) Or lest words, and languages might be abused by a rude, and externe ignorance: as [h] *Auentinus* reports of that *Bauarian* who baptiz'd a boy, *In nomine Patria, filia, et Spiritus sancta*. And in this nature, such as teach to read and write by th' *A. B. C.* Primers, horne bookes, and the like, may be truly said to teach the Grammar: for these were the vttermost limits of the first *Grammarians*.

a *Quint. de Inst. Or. l. 2. cap. 7.*
b Mr. *Gill Logon. cap. 1.*
c *Lud. Viu. de caus. corr. Ar. lib. 2. & Com. l. 1. c. 2. & c. 5.*
d *Philost. in Soph. et vol. 18. vrb. com. Zuin. l. 1. Th.*
e *Stob. ser. 2. de imprudentia.*
f *Tranquillus. Zuing. Th. l. 1.*
g *Id. ib.*
h *Annalium l. 1.*
*Quint. Inst. l. 2. c. 1.*
*In Philebo.*

Which *Plato's Socrates* makes manifest as followeth. After Voice was thought (saith he) to be infinite, some *God*, or diuine *Man* (as that *Theuth* was reported to haue been amongst th' *Aegyptians*) considered this in that infinite generalitie, the first letters were vocall; and that they were of more than

than one ſort. And, further, that there were other which did not partake of the voice, but of the ſound: And hee alſo reduced them into a certaine number. Then, he diſtinguiſhed a third ſort of letters now called Mutes. Laſt of all, he diſtributed thoſe that were without ſound, and Mutes, euen to certaine particulars. So did hee with thoſe that were vocal, and halfe vocal; till he had found out their number, as well in part, as in whole, and called them *Elements*. And when he had wel weighed, that none of vs could euer gather any thing of theſe in particular, vnleſſe we knew them all, and had conſidered that all made but one kinde of knot, and was but a reduction of diſperſed things togither, and that in theſe he had found out there was an Art; he call'd it *Grammar*.

But, this little creeping fountaine, hauing in time, through continuall, and vniuerſall imploiment, gotten credit, wealth, and patronage, grew ambitious; and vnder the firſt title of intire ſimplicitie, hath at length engroſſed riuers, ſtreames, and branches, out of *Orators*, *Poets*, and *Hiſtorians*, yea and almoſt all the greateſt artes, and ſciences; and is become a full-ſwolne, and ouer-flowing Sea, which by a ſtrong hand arrogates vnto it ſelfe (and hath well neere gotten) the whole traffick in learning, but eſpecially for languages. *Quint. ib.* *Lud. Viu. de cauſis corr. Art. l. 2.*

And though it be herein iudged by *Quintilian*, and other antient Authors, to haue vſurped the function and the right of others: yet imboldned by partiall fauour, and a trick of it owne inuention, *l. 2. c. 1.*

call'd *Synecdoche*, it dares without blushing tearm it selfe by that former poore, and sillie name, *Grammatica*.

*De Causis Lng. Lat. l. 1. c. 1.* This Arte (or Science, as *Iul. Scaliger* would haue it) in it owne circuit & first humilitie, is to be reuerenced for th' antiquitie, & for the place & precedence thereof amongst the liberall Arts, or Sciences : * (though neither it, nor any of the rest can teach the languages.) But, as it is ambitious, and assumeth to it selfe the right of others, promising that which it performeth not; so is it warily to be lookt into : least (as hitherto) it trifle awaie our time, consume our exhibitions, frustrate our labours, disinable our selues, and wrong the ends of our intentions. For, neither hath the name proportion with the thing, nor the thing with what it promiseth.

*Com. l. 1*

Which being at the last iudiciously considered by a diligent and able *Grammarian*, appointed (doubtlesse) to be the first who should begin to arbitrate betwene the lawfull owner, and this bould intruder; hee hath ominously dispossessed ould and toothlesse *Grammatica*, and conferr'd the art of writing and of speaking rightly, vpon a more deseruing heire, *Logonomia*. Which, as it comprehends the whole speach of a Nation, so the Author meaneth it shal include al things necessarie to their language; as, *Grammar*, *Etymologie*, *Syntax*, *Prosodie*, *Logick*, *Rhetorick*, *Oratorie*, and what else soeuer. Otherwise, this name should not imbrace what the speech of a Nation comprehendeth; nor should th' Inuenter haue

Cap. 18.

haue ſo full and reuerent an opinion thereof as it behoueth.

But (to goe a little further than the name) had this vnderſtāding Maſter (whē he diſpoſſeſt the one, and inueſted the other) altered the crazy tenure by which *Grammatica* formerly held the principalitie of writing and of ſpeaking rightly (making that which was vſurped by the tenure of Art, rule, and precept, to be more ſurely houlden vnder vſe, cuſtome, and authoritie) all nations had beene happie in his iuſt arbitrement. Yet howſoeuer, I ſhall die contented, to haue but ſeene this onely name thus altered. For, in this caſe had Truth com ruſhing all at once amidſt her enemies and ill-willers, it might haue imported daunger to her perſon: but as it is, I may liue in hope, that by that time this new name be well digeſted, th' oulde tenure wil be ſome-what altered.

For, if we open the right eye, the eye of *Equitie*; & wink with the left of *Partialitie*, and aime only at the publick good of our Nation & poſteritie, and ſpeake what we apprehend ingenuouſly; wee ſhall be forced, by that which followeth, to confeſſe, that this Art neuer was or can be perfected; and that of ſuch as pretend pure languages it ought in no caſe to be followed.

The truth whereof ſhall appeare aſwell by the diſſenſion of her chiefeſt vphoulders and the beſt *Grammarians*; as by their accuſation produced from authentick *Orators*, *Hiſtorians*, *Poets*, and *Philoſophers*.

For

*n Ep. ad Reſt. & alibi.*

Grammarians diſſenting.

For, *Cominius* tels vs, that the beſt *Grammarians* haue from Age to Age ſucceſſiuely quoted the defects and errors of each other. *Donatus*, *Seruius*, and *Priſcianus*, accuſed their predeceſſors; and were afterwards themſelues taxed by *Beroaldus*, *Politianus*, *Philelphus*, and *Laurentius Valla*: and theſe, by *Baptiſta Pius*, *Georgius* and *Petrus Valla*, *Aldus Romanus*, *Perottus Sipuntinus*, &c: and theſe, by *Pylades Brixianus*; and hee, and the former by *Quintianus Stoa*: and *Stoa*, by *Phineus*, *Domitius* and others: and to come to our owne times, *Martinus Cruſius* was inuay'd againſt by *Friſchlinus*; and our Engliſh *Lilie* by the Spaniſh *Aluarus*; and, as I heare, by a gentleman of our owne Nation, who brings him on the ſtage for many errors.

Mr. *Ralph Gittins.*

*Stoa in arte verſif.* *Suetonius.* *Zuing. l. 1. Th.*

Some of theſe call the reſt *Grammatiſtæ*, *ſeu literatores*; *Grammaticuli*; *Grammatociphones*; and by other names of ignorance; as, *incurioſi*, and *Scioli*: yea, and ſome of them tell their companions, that their works, and precepts are tedious; and that they are not able to vtter their owne name in good latine; as *Valla* tels *Priſcianus*. And this *Valla* tels others, that they vnteach the latine tongue. But, *Pius Bononienſis* honeſtly reprehends his own iudgement formerly deliuered vppon *Plautus*, and *Sidonius Apolinaris*; making (with others) the world a witneſſe of his retractations. So that I may, according to the *Prouerb*, conclude with *Horace*,

*l. 2. c. 1.* *Com. in Ep.*

*In arte poetica.*

" *Grammatici certant, et adhuc ſub Iudice lis eſt.*

Now, if theſe men may be credited, the Art of *Grammar* is vnperfect: if wee ſhould not credit them,

them, wee are but fooles in my conceit to follow them. For, to learne what is vnperfect, breeds but imperfect knowledge: and I despaire of better; in that I am not able to conceiue how those defects which could not in a thousand eight hundred years past (from the time of *Ennius*, till this daie) be corrected, can at anie time heereafter by the same course that others haue hitherto followed, bee amended; * It beeing a follie and against all sense to conceiue that those things which were neuer heretofore brought-to-passe, can bee effected by other means then such as no man yet attempted.

* *V.S. Alb. Organo mag. Aph. 6.*

But leauing this vnattempted means to languages till a fitter opportunitie; let vs, while these *Grammarians* are at variance, giue eare to what the Standers-by and men of credit wil say of them. Grammarians censured.

*Crassus* was of opinion, that they took a course to dull yong wits, & make them shameless, In learning that wch amõg mẽ of sort was thought ridiculous. *Cic. in. Or. l. 3*

*Plinie* tells vs, they corrupt the bookes of auncient writers, and make them more obscure, by their vaine and ouerthwart corrections; and that their curiosities are * peruerse subtilties: and that for telling these truthes hee alwaies * expected something from *Grammarians*, in opposition of those bookes which he had written *de Grammatica*. *Com. in Ep.*

* *Hist. nat. l. 35. c. 3.*

* *In Prolog. Hist. Nat.*

*Quintilian* cals their diligẽce mischieuous, or malicious; auouching, that he holds it * fitting, that amongst their other vertues, they should insert some kinde of ignorance. He also holds they are vnlearned: And * *Martiall* knew it as well as he; and therefore said, *l. 1. c. 10.*

* *l. 1. c. 14*

* *Epig. l. 14*

*Quamuis me Ligulam dicant equitesq; patresq; :*
*Dicor ab indoctis Lingula Grammaticis.*

Though I be *Ligula* to th' wiſe and Noble man:
Thou call'ſt me *Lingula*, vnlearn'd *Grammarian.*

*Lib.1.cap.10.* Moreouer, the ſame *Quintilian* tels them plainely, that they may well be able to teach their Scholars to write and ſpeake like *Grammarians*, but they ſhall neuer be able to doe either of them like the Latines: for they are of ſundry conditions; *Aliud eſt Grammaticè, aliud Latinè loqui.*

*Ibid.*

*lib.1.cap.14.* And further he ſaith, that all their Cõmentaries are full of impediments, & ſuch as are for the moſt part vnknowne vnto themſelues the *Commentaters.*

And this made *Laur: Valla* ſay, there is nothing more arrogant then their eye; or more inſolent in the correction, or rather corruption of Authors.

*In calce caſtigationum ſuarum.* Whereupon *Hermolaus Barbarus* reporteth, that ſome are now adaies growne ſo audacious, as to hold euery thing faultie, and to be corrected, that falls not within the reach of their capacitie: which kind of haſte (ſaith hee) or rather raſhneſſe, is the moſt peſtilent euill that can happen in the latine language.

*Cic.in Or.lib.3.* And (knowing that *Craſsus* in the time of his Cenſorſhip had by edict put ſuch as theſe to ſilẽce) he wiſheth, that (now alſo) there were a law made, whereby ſuch bould and indiſcreet attempts might hereafter wholly be forbidden: Affirming that the vnlearned may ſometimes fall into this error; but the learned more often, and with greater daunger: for, as others are wont to rely much vpon their

iudgement, so are they still able to produce new false allurements to perswade them.

And *Master Tho. Haine* (one of the most sufficient School-masters about this cittie of London) in *a latine Discourse of his, written to the effect of this Appeale, holds some *Grammarians* to haue been *nimiùm diligentes*; and that they fall within the compasse of *Quintilian's* complaint against such as *Plura quam par sit dicunt, non tamen omnia*: And that they haue inriched themselues, with the spoiles of *Lexicons*, & other arts; and adorned their plumes with filched feathers: and that when they haue done what they can, they doe but breake young Scholars backes with the burthen of vnnecessary precepts; and that setting their tender witts vpon the rack they pull and teare them with *Tautologies*.

*Fol. 1.b.*

Too too diligent. *Lud. Viu. lib. 2. de caus. cor. Art.* Say more then they ought, & and yet not all they should.

Repetitions of the selfe same things with other words.

Other some, though (saith he) they be succinct, and methodicall in their precepts: yet bring they with them disaduantage. For no man can run speedily to the mark of languages, that is shackled and ingiu'd with grammar precepts. And hence it proceeds, that such as onely depend on the rules of *Grammar*, wrote barbarously, as appeareth *ex libris Tenebrionum seu Dunsarum, et ex epistolis obscurorum virorum*. And such as attribute much to precepts, and something to authoritie, must needes be fearefull, and irresolute. For, following authoritie, they many times run against rules; and obeying rules, they disturb authoritie: without whose hand and seale, the best of rules is but irregulare.

And *Comitius* concludes, that they teach, and *Rest. lib. 1. cap. 1.* command

command children, and ſuch as would learne the tongue, to follow things of a contrary nature. For, firſt they would haue them learn by Grammar, and then they ſend them to reade Authors: which things are contrary.

And *Deſpauterius* runs with him againſt himſelf: for he is conſtrained to ſay,

*In Syntax.*

*Conſtruit Orator propriè, quæ deſtruit ipſe*
*Grammaticus; quibus eſt fermè contrarius Ordo.*

What th' Orator builds decently 's deſtroy'd
By the Grammarian, other waies imploy'd.

And in an other place.

*Si bene diſcutias doctorum ſcripta virorum,*
*Multa ſecus cernes quàm lex vult Grammaticorum.*

If thou with care diſcuſſe what wiſe men wrote,
Thou'l't oft finde other things then *Grămars* note.

*Or. l. 1* Wherevnto *Cicero* alluding, ſaith, I omitt to ſpeak of *Mathematicians*, *Grammarians*, and *Muſicians*; with whoſe arts, this of Oratorie hath not ſo much as the leaſt coherence.

*Reſt. l. 1. 5.* Howbeit we are not ignorant (ſaith *Cominius*) that *Grammarians* endeuoring to vphold their errours (either to pleaſe the people, or (rather) becauſe they had no better way to get, or teach by) haue wreſted all the ſentences & authorities of the Ancients, to the approbation of their Art of Grammar. For whereas *Varro*, *Quintilian*, and others diſputing about Grammar, are inforced to alledge the arguments that may be brought on both ſides; the Grammarians catch thoſe that make for themſelues, and produce them as the iudgement, and eſtabliſhed

eſtabliſhed opinions of the ſame Authors on their behalf: but ſuch arguments as made againſt them, as alſo the concluſions, & abſolute determinations of thoſe Authors in the ſhutting vp of their diſputations, they ouerſlip without remembrance. And therefore, ſaith hee, (though ſomwhat roughly) they haue hitherto deceiued vs, and are themſelues full oft deceiued. Neither doth he exclude our new writers from this cenſure: for he houlds that they haue nothing, but what they haue taken from others. And he wrote ſince *Lilies* Grammar was compoſed. *Ep. Reſt.*

But, ſaith he, let theſe & many other Authors ſpeak their pleaſures, Grammarians wil not be reformed. Trew it is, that finding their collections taxed of being vaine, tedious, diſordered and ſuperfluous; they affect breuitie and better method: but, as they growe ſhorter, ſo are they more inſufficient, and leſs intelligible; euer intricated in the ſelf ſame Labyrinth, commending their reproued precepts, and perſwading all the world to follow them. *Reſt. l. 1. 15*

Thus far our Authors haue declared themſelues concerning Grammarians: now let vs patiently heare them about their Art. Grammar cenſured.

It is very likely (ſaith our alledged Author) that thoſe which in ſpeech proceed by Art, rules and reaſon, ought to ſpeake better, then thoſe that follow the people, and ſuch as are vnlearned. So is there a likelyhood in muſick, that the diſtances of a third, a fift, a ſixt, and an eight, ſhould by reaſon of theſe numbers, make a concorde, or conſonant harmonie: *l. 1. 10. Reſt.*

harmonie: but (saith hee) this dependeth meerely vpon the iudgement of the eare, because God and nature would haue it so: And they were not found out by numbers, but by experience; for this obseruation of nũbers therein came afterwards. We may also by likelyhood say, the Suns rising is a cause of the Cocks crowing; & the setting therof of the Owles better seeing: But presumption vpon likelyhood is often a wronger of blamelesse truth, & an ouerthrowe of greatest knowledges: and in many things there are seeming reasons at the first incounter thought to be irrefragable, which experience at length assureth vs to be vaine, and friuolous. And this appeares in Grammar, in that there is a likelyhoode, that all Nounes, and Verbes should followe by *Analogie* the grammaticall Declensions, and Conjugations: yet looking into Custome, and Authoritie wee finde daily some irregularities, which we cannot excuse, or make good, but by newfound exceptions, and inlarging the doctrine of the *Heteroclites*. And all our actions that proceed frõ nature are sooner & better learned by vse & exercise, then by Art, or Precept. For *Quintilian* saith, there are many things that cãnot be deliuerd by Art; as, sucking, eating, drinking, standing, running: to which we may add the actions of our outward senses and the like; which are not onely giuẽ to men, but childrẽ, & vnreasonable creatures. And as in these, so in speech (which is the sixt externall sense according to *Raymundus*) we beginne not by Art, but by *Nature; and proceed by vse, custome, authoritie, and exercise

*Prisc. lib. 7. cap. de dat. & abl. plur. sec. dec.*

*Inst. Or.*

*Art. Mag. Plato in Cratylo.*

exercise, gouern'd by the eare; which is in this kind pleased, or displeased by an inbred, secret, & vnpenetrable harmony in nature. And let vs be cõtent to know thus much de *facto*: for, of the first causes we neuer yet had solider doctrin, thẽ those likelihoods. Neither will Nature be compeld to dance within our circle; or haue a coat, or a cocks-comb put vpon her, by her owne Apes; Though I must confesse that all these may be helped by Art, & also adorned: But this is not to be vnderstood in childhood; but in men of iudgement, and of good discretion, that are capable of Art, and the reasons thereof. And that made *Quintilian* say, they would doe it better, conducted by nature, then by Art; yet nature (saith hee) hath in it Art. *lib. 9. cap. 4.*

But though there be an Art of helping and adorning speech, yet is it not *Grammar*; except we take it in the first simplicitie. For, our fore-alledged Author *Cominius* would haue vs knowe, that *Grammar* hindreth the elegancie of speech: because Grammaticall construction, and precepts, commande that words be otherwise placed then antient Authors placed them. And this, saith hee, is a great error amongst vs, that we are now afraide to produce the same sentences, and periods which were vsed by them, in the same words that they did, and in their manner of position: but by Art of *Grammar* wee inuent new words, and put them in an other order, then the best Writers placed them; Though *Quintilian* say, that if any man dissolue a clause, sentence, or period that is in it selfe sweet, full, and wel spoken; he *Com. lib. 1. 10.* *lib. 1. cap. 9.* *lib. 9. 4.*

he wil driue away all the force, pleaſure & ornamẽt thereof; and altogither foile the compoſition. And he takes his authoritie from *Cicero*; who, diſſoluing periods of his owne, makes them harſh, & ill-ſounding: and by correcting the hard, and crabbed compoſitions of *Gracchus*, makes them ſweet, and pleaſing; the better to demonſtrate that, which otherwiſe might haue beene thought but meer imaginary.

*In Or.*

Wherfore, it appeareth, that in following Grammar, we abandon elegancie, and the pleaſure of the eare; and ſpeak and write Grammar-latine, Engliſh-latin, Dutch-latine, French-latine: and, in a word, euery nation, by this Art, writes it owne peculiar latine; and not the latine of the *Latins*, nor anie foraine language as it ſhould be. For, in euery tongue there are many things, which if wee ſhould vtter by any other order then as they are vulgarly ſpoken, they would not run well, and wee ſhould be thought to ſpeake improperly; as euery man may iudge by the clauſes, ſentences, and eſpecially Prouerbs, of his owne language: which, tranſpoſed, or made-vp with other words than common, would for the moſt part loſe their pleaſing grace, delightfull ſound, and (many times) their ſenſe, and meaning. Whereupon *Cicero* concludes, that theſe men ſeparate words from ſentences, in the ſame manner that the Soule is ſeparated from the bodie; which is not to be done (ſaith hee) without their manifeſt deſtructions.

*Or. l.* 3

*l.* 1 of the bringing vp of youth.

By mine aduice, ſaith * *Aſcham* (who read to

*Queene*

*Queen Elizabeth*) a Scholar ſhall not vſe the cõmon order in common ſchooles, for making of Latins: whereby the child commonly learneth firſt an euill choice of words (and right choiſe of words, ſaith *Caſar*, is the foundation of eloquence;) then, a wrõg placing of words; and laſtly, an euill framing of the ſentence; with a peruerſe iudgement both of words and ſentences. Theſe faults, taking once root in youth, be neuer, or hardly pluckt-away in age. *Cic. de clar. Or.*

Moreouer, there is (ſaith hee) no one thing that hath either dulled the wits, or taken away the wills of children more from learning, then the care they haue to ſatisfy their Maſters in making Latins. For, the Scholar is commonly beaten for the making, when the Maſter were more worthie to be beaten for the mending, or rather marring of the ſame; the Maſter many times being as ignorant as the childe, what to ſay properly, and fitly to the matter. And he produceth two Schoolemaſters, which haue ſett foorth in print, either of them, a book of ſuch kinde of Latins, that (if we beleeue him) a childe ſhall learne of the better of them that, which an other day (if he be wiſe and com to iudgement) he muſt be faine to vnlearne againe. *Horman* and *Whittington.*

Further: our *Cominius* ſaith, This *Grammar* hinders vs in writing rightly, in reſpect of the diuerſitie of Grammaticall opinions about dipthonges, aſpirations, hiſſings, accents, and infinite other particularities, about which they are euer in controuerſie; as appeareth by *Priſcianus, Tortellius, Lancilottus, Nicholaus Feretius, Georgius Vallá, Aldus Romanus,* *Reſt. l. 1. 9*

*Romanus*, *Neſtor*, *Stoa*, *Friſblinus*, and a thouſand others; in whom you ſhall finde almoſt nothing but contentions about letters, ſyllables, accents, quantities of ſyllables, & corrections of Authors, euery man after his owne humour and inuention: ſo that in ſo great a diuerſitie, you are not able to determine how you ſhould proceed either in ſpeaking, or in writing rightly.

*Ib.* Whereupon he further inferres, that Grammar hinders men from the vnderſtanding of *Poets*, and antient Authours, and makes them more obſcure, and difficult. So that, ſuch as are otherwiſe (for the language ſake) deſirous to reade them, drawe back, and are diſcomfited. And things are brought to that paſſe, that the very name of Latin is hatefull almoſt to euery man; excepting ſuch, as (hunting after gain, and commoditie by ſome ſcience, or profeſſion) are conſtrained to fall vpon the very froth, and dregges therof: and theſe for the moſt part deſpiſe eleganeie, and ſcorn ſuch as endeauour to attaine vnto it; in that themſelues are brought-vp vnder the diſcipline of Grammar; which neither reſpecteth the names of things, nor the cuſtom of antient Authors, nor the iudgement of the ſenſe of hearing, wherein elegancy hath her maine foundation.

*Ib.* Beſides: he holdeth it an occaſion of the loſſe of much time, and (conſequently) of many of the beſt and chiefeſt Arts, and knowledges. For, if any man would be exquiſite therein, and ſpeake rightly according to the rules thereof, it is neceſſarie hee ſhould turne ouer the moſt part of Grammaticall Com-

Commentaries, that he may the better make election which of them were fitteſt to bee followed; though he confeſſeth, that it would be a perpetuall and an vnprofitable labour, to gather all rules, to examine all places of Authours, and out of all theſe to put all occurrent exceptions vnto rules; in that there is no man but had rather ſpeak after the example of *Cicero*, *Liuius*, *Saluſtius*, *Virgilius*, *Ouidius*, *Plautus* & *Terentius*, than vſe the precepts of Grammarians; *Fabius* houlding it a more excuſable errour, to fall in following of theſe great men, than in following of theſe great mens Followers. But (to turne to our election) our Grammarians will queſtionleſſe reject *Priſcianus*, as condemned by *Valla*; and *Valla*, as found tripping by *Perottus*. So (to be ſhort) by further inquiſition he will neglect our common Grammar, as taxed by him that hath collected *centum errores Lilij:* And, as wel it, as all other Grammars now in vſe; as branded by *Iulius Caſar Scaliger*, in aboue ſeuen hundred and fifty noted errours.

*Ibid.*

*Inſt. Or.*

Mr *Gittins.*

*De cauſ. linguæ latinæ.*

Thus hauing found all the former Grammars faulty; hee cannot warrant the laſt, infallible: yet muſt he be conſtrained to follow it, or make a new one of his owne; which will be liable with the reſt to all taxation. For, by reading antient Authours, he ſhall ſtill diſcouer ſomething that fals not vnder the collections of other Grammarians; and heereupon will make an exception to ſome former rule; or make a new rule, and call the former Collecters, block-heads. Thus did our Fathers to our Grand-

fathers: thus will our children deal with vs.

But ſtay: If, before we can juſtly tax our Predeceſſors of ignorance, we muſt neceſſarily take pains in reading them; and to read both new and ould Grammarians, were worke enough for a *Methuſhelah*; what ſhall we be able to elect or judge of, that haue but a ſpan of life; and in it, before our toppes be ripe, our roots bee rotten? Certainly wee may commence the ſute: but we ſhal neuer liue to hear the Sentence. For, beſides the infinite number of them, the very thought of one onely * *Didymus*, which wrote but three thouſand and fiue hundred volumes, makes me deſpair of doing well amongſt Grammarians; Inſomuch that *Eraſmus* concludeth well, that only Grammar is enough to make a man ſpend the circuit of his whole life in tortures.

*Quint. l. 1. 14*
*Ariſt. Rhet. 3.*
*Zuing. l. 1. Th.*

*In moria encomio.*

And, ſaith *Helcinus*, we haue this experience, that many of the Maſter-grammarians (which loſt no time, either in writing of Grammar, or in teaching it) haue been ſo far from perfection in their owne profeſſion, that they were neither able to ſpeak Latine rightly, nor to write it with elegancy.

*Reſt. l. 1.*

Further: wee may note a number of their ſcholars which haue taken infinite pains til twenty years of age, ſometimes till thirty, and yet are not able to write or ſpeake any thing worth the reading: nor haue they any knowledge in other arts or profeſſions; though they haue ſuffered many ſtripes, and are almoſt deaf with cries and exclamations.

Half our age, ſaith *Montaigne*, is conſumed that way: we are kept foure or fiue years in learning to vnder-

*Eſſaies, l. 1. c. 25*

vnderstand bare words, and to join them into clauses; then, as long in proportioning a great bodie extended into foure or fiue parts; and fiue yeares more at least, ere we can succinctly knowe how to mingle, joyn, and interlace them handsomely into a subtile fashion, and into one coherent orb.

I remember, saith *Ascham*, when I was young, in the North they went to the Grammar-schoole little children, they came from thence great lubbers; alwaies learning, but little profiting; learning without book euery thing, vnderstanding within booke very little: their whole knowledge, by learning without book, was tied onely to their tongue and lips, and neuer ascended vp to the braines or head; and therefore was soon spet out again. They were as men alwaies going, but euer out of the way: and why? for, their whole labour (or rather great toile without order) was euen vaine idlenesse without profit. Indeed, they took great paines about learning; but imployed small labour in learning. *l.2.*

Now, if Grammar should be the best Course to languages, and Kings may haue their choise of best Courses; I wonder what choise of Grammars was made by *Mithridates*. And that, that makes mee wonder more: we, that haue no businesse but a language, spend all our life, and are not perfect in one; and hee, that had a Kingdomes affairs to look vnto, had two and twenty compleat languages. *Val. Max. l. 8. c. 7*

I wonder also how the *Romans* came all to be expert in *Oratory*, *Husbandry*, *Astrologie*, *Geometry*, *Arithmetick*, *Musick*, and many other sciences, before

they were admitted to martiall discipline, or other imployment: as by *Livius*, *Valerius*, *Plutarch*, *Suetonius*, *Frontinus*, *Vegetius*, and many others, is recorded. Assuredly, they knew no Grammar: or, knowing it, they did neglect it.

And no maruell: for, *Alexander*, *Antigonus*, *Achilles*, *Themistocles*, *Epaminondas*, *Hanibal*, *Scipio*, and a thousand others, were instructed by *Aristotle*, *Callisthenes*, *Leonides*, *Perseus*, *Phenix*, *Phreareus*, *Lysias*, *Socilaus*, *Terentius*, and the like. And all these former Potentates were knowne learned, almost in all sciences, through the assistance of these and other Masters. Of whom, some were Oratours; some, Poets; some, Philosophers, and of other professions: but, none of them were found to bee Grammarians.

*lib.* 1. 9. Yet now adaies, saith *Cominius*, they are so frequent, that if a man would pen an eloquent Oration after the manner of the Antients, were it neuer so pleasing and sufficient; if hee obserue not, euerie where, the Grammar-rules, hee dares not vtter it, for fear of being thought to speak incongruously. And of this I was lately my self a witnes; where a Gentleman, making a Verse to his owne purpose, and imitating in all points *Martiall*, was by one, that thought himselfe a great Proficient, reprehended for false Latine: But, the Gentleman producing his Authour, the *Critick* was half disparaged.

*l.* 1ſt. 1. *Reſt.* *Halinus*, coming yet a little neerer the quick, tels vs (and it stands with reason) that no Grammar can bee made perfect, vnlesse it were as often renewed

as

as new words are coined, or ould ones newly receiued. Neither can it, saith he, be perfect, vnlesse it teach vs the Dialects of Nations, or the diuersities of language and pronunciation in sundry Regions, Prouinces, and distant places; with the changes and alterations in the maner of speaking, as well in Latine as in other languages.

And our experience giues vs to vnderstand, that not onely those of *Flanders*, *Brabant*, *Holland*, *Zeland*, and others in the lower-*Germanie*; and those of *Navar*, *Aragon*, *Catalonia*, *Galicia* and *Portugall*, in *Spain*; and our owne Eastern, Western, Northerne, Southern, and middle parts of *England*, doe much vary one and the self-same language: but euery twenty-miles-distance from any place, yeelds a manifest differēce in the tongues of all, or any of these parts or Prouinces; as also euery twenty yeares alters euery one of the said differences. Insomuch that few of vs, if we consider the antient Records and Authours of our Nation, can beleeue, that a Grammar made in the time of *Chaucer*, *Robert* of *Gloster*, or of *Elfrick*, can be vsefull now in ours; though doubtlesse these men wrote in the choisest Dialect the time afforded. And, certainely, all other Dialects are and will be changed in the same proportion.

Now, if Grammars bee composed according to the purity of speech especially; and the puritie of speech in any nation is thought to be at the height, at that very instant that the Grammar was or is cōposed; and that euery time and place, according to the alteration & inconstancy of that instant, is likewise

wiſe altered and inconſtant: I cannot ſee how anie Grammars of any languages, that are not daily (according to theſe alterations) altered, can be of any certainty or perfection; in that, as a Grammar is made to be vniuerſall, ſo ſhould it, according to the Authours intention, be perpetuall: which, for the reaſons alledged, is in both impoſſible.

*l.* 1. 2 For, ſaith my Author, if words be changed, it is neceſſary that Conjugations, Declenſions, Numbers, Tenſes, Moods, and all other Grammaticall obſeruations (in what tongue ſoeuer) be alſo changed: which ſince it is impoſſible, the perfection alſo is impoſſible.

*De corr. art. l.* 2 And *Ludouicus Viues* ſaith, that after Grammar-forms or precepts were inuented out of a proportionable correſpondencie of Art; ſome haue attempted to draw the immeaſurable ſtream of *vſe* through them, as through fitting trenches or chanels: whereas *Grammar*, with *Logick* and *Rhetorick*, were obſerued and deriued from *vſe*; and not vſe, from them. Therefore they haue not onely weakned and broken ſpeech, by reducing it vnto the poore and penurious preſcript of Grammar-rules; but haue alſo corrupted it with many errors, in that they haue ſpoken otherwiſe than they ought to doo: well, in reſpect of rules; but ill, in reſpect of cuſtome, which is the *Lady and Miſtreſſe* of ſpeaking. You may ſee full many moſt exact Maſters of th' Art in this manner pollute their ſpeech with foule enormities, whil'ſt they follow Art, which is not capable of vſe; becauſe vſe is various or change-

able;

able: neither doth it follow Grammar or Analogie; and therefore all things could not bee rightly gathered.

This beeing sufficiently knowne vnto the Antients; though this Art, as *Suetonius* reporteth, began at the first to draw many (as is vsuall) through the nouelty thereof, and by a likelyhood of reason, and vain hopes that depended thereon: yet *Cominius*, subscribing to the fore-alledged opinion of *Martial*, saith, If any man read with diligence, and examine antient Authors, hee shall finde, that the Roman Nobility, the men of authority, the Gentry, and the learnedest Citizens, neuer followed that Art, or euer approued it: neither was it at any time praised or receiued by Poets, Orators, Historians, or any other of perfection: but, true it is, saith he, they discommended, scorned and rejected, as well Grammar, as Grammarians. *de claris Gram.* *In Ep. Rest.*

Neither did *Quintilian* think, that this Art was sent from heauen when men were first formed, to giue lawes of speaking; but that it was found out after they spake, and had taken notice how euerie thing did sound in vtterance: for many, saith *Cominius*, whose labours for the most part perished in the combustion of the Gothes, as *Aetius*, *Pacuvius*, *Plautus*, *Nævius*, *Livius*, *Andronicus*, *Laberius*, *Lucretius*, and manie others, wrote Latine before this Art of Grammar was inuented; and are cited by *Nonius Marcellus*, *Aulus Gellius*, *Macrobius*, *Priscianus*, and other Writers. And no man doubteth, but the Inuenters of Grammar had the language *l. 1. c. 10*

before they had the Art; and must therefore conclude, that it may be learned without Art.

*lib. 1. Inst.* And the same *Quintilian*, considering how much this Art had (by the best sort of people) been reproued, ingenuously confesseth, that hee, in what he wrote of Grammar, did not vndertake to compose an Art thereof: but, it comming in the way of his discourse, he would not omit to speak of it, lest exceptions might bee taken, that hee should slight and vnder-value it.

*Or. l. 1.* *Cicero*, alluding heerunto, saith, I vnderstand the power and force of all precepts to be thus; not that *Orators* had the name of being eloquent by following them; but that some obserued and did those things, which of their owne accord had made men eloquent: so that eloquence is not bred of Art; but Art, of eloquence. Yet I reject it not, saith he: for, though it bee not so necessary to teach a man to speak well, yet the knowledge thereof is not illiberall. And in the same maner may we say, that speech was not bred of Grammar; but it, of speech: and, if the precepts of *Orators* are not so necessary in well-speaking, what shall we gather of the precepts of Grammarians?

*Essaies, 1. 25.* Let vs leaue them to those whose profession they are, saith *Montaigne*; and let vs that seeke, not to frame a Grammarian, but a compleat Gentleman, giue them leaue to mis-spēd their time in precepts: wee haue else-where to doo, and somewhat else of more importance. There are that knowe neither Ablative, Conjunctive, Substantive, nor Grammar;

no

no more doth their Lackey, nor any Oyster-wife about the ſtreets: and yet (if you haue a minde thereto) they will entertain you your fill, and peraduenture ſtumble as little and as ſeldome againſt the rules of their Tongue, as the beſt Maſter of arts in *France*. And, ſaith he, I hate ſuch as can brag of their rules of Grammar, and can neither write nor ſpeak a language; and ſo doo others: nay, ſaith he, I finde the choiſeſt men were they that moſt condemned them. *Eſſaies, l.1.c.24.*

Thus it appeares, ſaith *Cominius*, that this Grammar, which giues rules and lawes of ſpeaking, that now euery where is taught, is a deceitfull, vain and vnprofitable Art; drawing men on, onely by likelihoods. And it may wel be ſaid, to be a Labyrinth: for, ſuch as are brought vp, and are Proficients in it, can finde no way to winde them out againe. Some of them perceiue they are intangled, and intimate as much to all men in their works, though but obſcurely: yet for gains ſake they commend it, teach it, and profeſſe it. Wherefore, ſaith hee, I cannot but grieue and lament, that in ſo cloudy and ſo falſe an Art, ſo many men, and of ſo exquiſite an vnderſtanding, ſhould thus long be deceiued & ſtupefied. And that which makes me grieue the more, is, that by it all antient elegancy, the Art of *Oratorie*, *Rhetorick*, and many other Arts and knowledges, haue periſhed, been ſtifled, and abandoned. *l.1.c.10.Reſt.* *l.1.c.15.*

And *Scaliger* did often wonder at the preſumption and ſtubbornneſſe of ſuch as were vpholders of other mens errours: whereas if they which had *De cauſ. lingua latina. l.3.c.67*

committed them were now aliue again, they would recant them. Neither is it so great an offence to erre: for, it is the beginning of wisdome; if not to him that was deceiued; yet to others, that they may not deceiue. But to foster errors, is either extremity of madnes and folly; or like the choise of those, who being once or twice foiled, had rather be slain then reconciled.

VSE APPROVED

I cannot thinke, these antient Authours would in this manner slight either Grammar or Grammarians; had they thought the Tongues of Nations might haue been sufficiently learn'd by their grammaticall rules or precepts: for, none made more account of speech then they did; or were more diligēt in adorning it; or more desir'd to make themselues and posterity, Oratours and eloquent: but they knew full well, that there were other courses to come sooner, and with greater ease in all perfection, vnto languages: whereof though something haue been said already; yet, because wee haue had the judgements of graue men to disswade from Art and precepts, let vs also vse them to direct vs to that way of greater benefit.

*Inst. Or. l. 1. c. 10*

If we ask *Quintilian* what this way is; he will tell vs plainely, that Custome is the best approoued School-mistres for languages; and that all the Latines were taught by vse and custome, from the mouthes of nurses and other women which had the keeping of them, from their cradle; and not by Grammar or Grammarians, as was erroneously thought by *Leonardus Aretinus*, and his Followers.

And

And he boldly affirmeth, that ſpeech depends not on reaſon, but example: neither will he hear of any other law therein, but obſeruation; or that the Art it ſelf had any ground or foundation, but in cuſtome.

Experience alſo confirms, that if wee ſpeak not according to cuſtom, few or none will giue vs hearing: and, amongſt thoſe that will, the moſt part of them will deride vs, becauſe they cannot vnderſtand our meaning. Whereupon, the Apoſtle ſaith, If I know not the meaning of the voice, I ſhall be vnto him that ſpeaketh a *Barbarian*; and hee that ſpeaketh ſhall be a *Barbarian* vnto me. 1 *Cor.* 14. 11

Yet was this cuſtome limited by the *iudgement of hearing*: and therefore *Cominius* ſaith, Cuſtom, concurring with the pleaſure of hearing, is the ſureſt rule and foundation of the latine language. *Reſt. l.* 1. *c.* 11.

By Cuſtome, antient Authours vnderſtand the common form of ſpeaking vſed by the people; and eſpecially, as *Quintilian* ſaith, by conſent of that part of them that are learned. But, ſaith *Cominius*, theſe learned muſt be ſuch as are leaſt tainted with grammaticall inſtructions, or corrupted with extern cuſtome: for, ſaith hee, *Quintilian* vnderſtood not the conſent of Grammarians; but of men, that by much knowledge and experience came by learning and vnderſtanding; as being exerciſed by frequent cuſtome of ſpeaking, both in priuate and in publique places; and of ſuch as reſorted daily to Princes Palaces; as, *Cicero*, *Cæſar*, *Liuius*, *Saluſtius*, and the like, who as well in warre as peace were *Inſt. Or. l.* 1. *c.* 12. *Reſt. l.* 1. *c.* 11.



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Courtiers; and joyned to their owne learning much other ſtudie and diligence in reading, and experiẽce of all other matters that might inrich their Tongue in ſpeaking.

And if any man read *Cicero*'s works *de perfecto Oratore*, and *de claris Oratoribus*, he ſhall alſo finde many ſentences of the judgement, pleaſure, meaſure, and ſweetnes of the ear: whereunto he concludes, all Tongues and euery ſpeech of man is tied, and muſt be ſubject; as well in proſe, as in verſe or poeſie: for heerunto, ſaith hee, and not vnto Art, the Tongue and cuſtom of the antient Latines was ſubmitted. *Orat.* 3

In a verſe, we look, ſaith hee, as well to the beginning and middle, as the end thereof; and wee ſpoil all, if wee faile in any part: but in proſe, few mark the beginnings, but moſt mẽ mark the ending Cadences; which becauſe they appear and are taken notice of, they are to be varied, leſt they be rejected by the judicious, and through ſatiety growe odious.

But, ſaith he, leſt any man ſhould admire, how the very weakeſt ſort of thoſe that are vnlearned ſhould take notice of theſe ſounds & endings, wch the wiſeſt and moſt vnderſtanding hearers doe diſtinguiſh; let him knowe, that nature hath, as well in euery other thing as in this, a kind of ſtroke more then ordinary. For, euery man by a ſecret feeling diſcerneth thoſe things without Art, which are right or wrong in Art and reaſon; which, ſince they doe in pictures, ſtatua's, and in other workemanſhip,

manſhip, to whoſe vnderſtanding their inſtrument ſo well ſerues them not; they ſhew, they are much better able to judge of words, of numbers, and of voices. For, theſe are things that run with cõmon ſenſe: neither would Nature haue any man to be wholly without the knowledge of them. For, ſeeing art is produced out of nature; except ſhe moue nature and delight her, ſhee ſeemeth not indeed to haue done any thing. For, there is nothing that hath ſo neer an alliance with our ſoules, as numbers and voices: for, by them wee are provoked, inflamed, appeaſed, and growe timorous, & are brought to mirth and melancholie.

But, ſaith our Authour, as in verſe the Vulgar finde what is amiſſe: ſo in our proſe, if there be any haulting, they perceiue it. And they pardon not the Poet, though they wink at vs: yet inwardly they knowe, that what we alſo ſaid was neither apt nor perfect. Wherby, *Cicero* giues vs to vnderſtand, that all ſpeech, whether proſe or verſe, dependeth vpon the judgement of our hearing; and that it muſt by Orators, as well as Poets, be regarded, that euery man in hearing may be pleaſed.

And this is not only commanded by our antient Authours, but acknowledged and preſcribed by Graminarians: for, *Diomedes* is by *Deſpauterius* cited, ſaying thus; Wee muſt alwaies bee carefull of * *Euphonia*: for, *Euphonia* in words is ſometimes of more worth in ſpeech, then is Analogie or Grammar-precepts.

* Good ſound, or pleaſant vtterance of words.

And *Aulus Gellius* (or, as late *Criticks* call him, *Agellius*) *l.12.cap.13. Noct. Attic.* 19

*Agellius*) ſaith, Amongſt the eleganteſt Writers, there was more account made of the ſweet ſound of words and voices, called *Euphonia* by the Grecians; than of the rule or diſcipline which was obſerued by the Grammarians.

But let *Gellius*, *Macrobius*, or others, ſay what they pleaſe; they almoſt all proceed by Art, and not by hearing, ſaith *Cominius*. And whatſoeuer they acknowledge in this kinde, they ſtill return to Grammar, and leaue the vſe and cuſtome of ſpeech, that hath been ſo much celebrated by our Anceſtours.

*Reſt.* 1. 12

*Ib.* 13

Had *Cominius* read the Preface to our Engliſh Grammar, he would doubtleſſe haue acknowledged, that our better ſort of School-maſters haue an honeſt deſire to follow the beſt, eaſieſt, and moſt ready way to languages: for, ſaith hee that wrote that Preface, It is not amiſſe if one, ſeeing by triall an eaſier and readier way than the common ſort of Teachers doo, would ſay what he hath proued, and for the commodity allowed; that other, not knowing the ſame, might by experience proue the like, and then by proof reaſonable judge the like: not heerby excluding the better way when it is found; but in the meane ſeaſon forbidding the worſe. Yet I muſt needs with *Cominius* confeſſe, They ſtill reflect vpon ſome Grammar: for, all this ſpeech hath relation to our common Grammar; and that, becauſe they know not how to bring that way of cuſtome into practice.

For, though ſome will grant, that in the vulgar languages of Nations, Vſe and Cuſtome may doo much:

much: yet for ſuch Tongues as haue their maine foundation in the works of antient Writers, and are now in vſe onely amongſt Scholars, they cannot think of any courſe, but onely Grammar.

And yet I make no doubt, but theſe men wil grãt, that the beſt and moſt imitable part of Cuſtome, whether in languages extinct or flouriſhing, conſiſts in Authors; and that (as well in Greek & Latine, as any other vſuall Tongues) there is no want of worthy Authors. Now, we that deſire not to follow the droſſe of Cuſtom, but the purity; what ſhould keep vs from learning languages alſo by written Vſe and Cuſtome? which is common, not alone to thoſe that are in daily vſe; but alſo ſuch as are extinguiſhed.

They'l ſay, In ſuch as are extinct we cannot hear or imitate the cuſtome of their natiue Tone, their accent and deliuery.

'T is true: but, finding none aliue that may bee made our lawful Iudges heerin, let euery man hold that to bee the beſt that 's judged beſt by his owne Nation.

They'l tell me, that the ſame in euery School is at this Preſent put in practice.

I acknowledge, it is done as well as their Grammar-bounds will ſuffer it: but, this is but *Grammaticè*. I would haue it, as the Authours themſelues would haue it, to bee done *Latinè*, and without the Grammar.

But, this reducement of Cuſtome to practice, hath been thought firſt impoſſible; and then, ridi- 2 Obiections.

culous: impossible, because it neither is nor hath been found out, nor heard of; ridiculous, in that, beeing to be done without the rules of Grammar, it would bee done without all reason, and such as learn should learn like Parrats.

*Sol.* 1. Th' objection of impossibility makes mee smile, that knowe and finde it fesible: and that inference [it cannot] drawn and wrested from [it is, or hath not] breeds but a deceitfull argument.

*Sol.* 2. About the being ridiculous, because thought to be without reason; is but a ridiculous reason: for, though I knowe the world to bee possest, that hee onely giues a reason that giues a Grammar-rule; yet, if I should ask them what were the reason of that rule, it were impossible that they should giue me any other reason then this written Custome or Authority. Wherefore, theirs and ours is one and the same reason: different in nothing, but that they relie on the Dependent; wee, on the Principall: which I hould the better and the neerer reason, and the reason of their reason. And yet, if I be not deceiued, there is a greater difference: for, Grammarians, in th' exposition of Authours, tell their scholars, that this or that construction is by reason of this or that rule; but truth it self will tell vs otherwise: for, out of those Authours, this or that was made a rule, by reason of this or that construction. And, in my poore opinion, it is a more allowable answer to say, *Cicero* said so; than to say, *Priscianus* saies that *Cicero* said so.

Some, that are thus far conuinced and brought for-

forward, fall vpon this block of opinion, that they are bound (as, of this, or that Vniuerſity) to defend Grammar: which is like that old and rotten poſition, Wee are bound rather to erre with the multitude, than to follow truth with two or three.

But theſe are ſuch as doe not perceiue, that in *Grammatica* there is a thing required beſides the name and ſhadow thereof. The thing is that, that they are tied vnto; which is, the Art of writing & of ſpeaking rightly (which, though it may bee vnderſtood of Grammar in the firſt ſimplicity; yet let vs now take it as they doe): this thing if it be not to be found in ordinary Grammars, they are bound to ſeek it elſewhere; and where they really do find it, there to honour and obſerue it; whether vnder name or title of *Grammatica*, *Logonomia*, or what elſe ſoeuer, ſo the thing be there: for, though it ſhould haue the propereſt name in opinion that might be; if the thing bee abſent, all's but deceit and vanity. And, for mine owne part, I haue as long ſuckt the milk of Vniuerſities, and acknowledge as much reſpect and obedience vnto them, as many others; and therfore haue ſome reaſon to knowe their motherly loue to be ſuch, that, what we receiue, they had rather ſhould turne to holeſome and effectuall nouriſhment, than a ſeeming and diſeaſing fulneſs. But, let deeds diſpute the reſt, and let vs returne to Cuſtome: in which, I had rather ſatisfie the world with other mens authority, than mine owne opinion.

And to this purpoſe *Cominius* ſaith, If wee would *Rhet. 1. 13.*

followe the example of auntient Authors, *Orators*, *Historians*, and *Poets*, either in *Latine*, or in *Greeke*; and should be exercised in their custome of speaking, which wee finde within their writings; there is no doubt but wee may arriue vnto their very height of elegancy. *lib. 1. 11.*

But, there are fower especiall reasons, alledged by mine Author, why fewe, or none perceiue the custome of the Auntients.

First, they put whatsoeuer they would speake, word for word, into an other language, in the same order wherin they speake it in their owne. Now, though this may in some fall out well; yet there are manie speaches, sentences, prouerbs, sayings and authorities, of two wordes onely, or of moe; which, translated into three or foure languages, are to be set downe in euery one after a diuerse order, and other wordes are to bee receiued. For, euery tongue hath proper and peculiar words, which are neither agreeable to other tongues, or lyable to trãslation; by which the eleganter sayings, the grauer sentences, and the more vsuall prouerbs are especially cõposed. Wherfore they are deceyued, which speake according to the order of other languages: which is knowne to be much vsed, & most amongst the more vnlearned.

Secondly: though such as follow Grammar, and are a middle sort of Scholars, do not alwayes translate verbally; yet they speak not by the order, and custome of the Auntients; but, place their words after a grammaticall order, and construction; rather

ther obeying the rules, and precepts of Grammarians, than the custome of the Auntients, and the iudgement of hearing: which is contrarie to the precepts of *Cicero*.

Thirdly: though the learned sort, and such as would be called Poets, and Orators, translate not alwayes word for word, nor doe euery where obserue a grammaticall construction: yet they come not neere the Latine elegancie; as hauing beene brought vp from their child-hood by th' Art of Grammar, and Analogy. They take a pride to frame new words, without regard vnto the iudgement of the eare: which though they bee sometymes placed according to the order of the Auntients, yet are they harsh, and without elegancie; because they are not moderated, and measured by th' eare, as their Auncestors would haue them.

Fourthly: the greater part of men, and especially of the learneder sort, are ashamed forsooth, to speak in the same words, and in the same order placed, that the Auntients spake them; lest it might be cast in their teeth, that they knew not how to speak of themselues, without vsing the wayes, and words of others.

From these fore-alledged reasons, there arise (saith hee) innumerable *Solœcisme's*, and *Barbarisms*, not onely in the *Latine*, but all other languages: of which, saith he, Grammarians dream many things; but I dare say, that fewe of them know what either a *Solœcisme*, or a *Barbarisme* meaneth; because they make all to haue relation to their Grammar. And I

ſo much the rather beleeue him, in that Our *Thomaſius* Dictionary tranſlates the word *Solæciſmus*, *Incongruitie*; euen to th' eleuenth Edition. And, ſaith he, By how much the more they endeauour to flee theſe *Solæciſms*, ſo much the more and oftner by their rules and precepts doo they fall into them. For, *Quintilian* ſaith, *Solæciſmus non eſt in ſenſu, ſed in complexu*; is not in the ſenſe, but in the diſpoſition of the words, or foulding of them one with another: which in * another place he makes more manifeſt; ſaying, A *Solæciſme* is an inconuenient placing of laſt and firſt together in a ſpeech of one ſentence; meaning, by *inconvenient*, that which is not in vſe among the antient Writers. For, whatſoeuer is in vſe, is neither inconuenient, nor a *Solæciſm*.

*Inſt. Or. l. 1 c. 9*

*ib.*

Now, let Grammarians conſider the deceit of their Art: for, I will proue, ſaith hee, that they introduce many *Solæciſms* and *Barbariſms* in the latine language; and I will admit of no other teſtimonies heerin, then ſuch as are of their owne profeſſion. For *Servius*, which is called the Prince of Grammarians, writeth, that the Art of Grammar commandeth many precepts to be followed, againſt cuſtome, and the vſe of antient Authours. So ſaith *Nonius Marcellus* alſo: which being true, it neceſſarily followes, that they command and teach men many *Solæciſms*. And that made *Servius* ſay, The authority of th' Antients confoundeth Art; and *Quintilian*, that there are ſome things that cannot be deliuered by Art: for, if the caſe wee beganne withall

*l. 9 c. 4.*

withall be harsh, it is to be changed: wherein hee sheweth, that all grammaticall proceedings should be altered, if th' eare be not well pleased. And that made *Cicero* say, Wee ought rather to offend in Art, than in the sweetnes of the eare. Which, *Nonius Marcellus* ratifieth; shewing, that cases, genders, tenses, conjugations, declensions, and all other grammaticall precepts, are often changed by antient Authours, against the rules and precepts of Grammarians; as well in prose, by *Cicero*, *Liuius*, *Salustius*, and the like; as in verse, by *Catullus*, *Virgilius*, *Ouidius*, *Lucanus*, and other of the best & worthiest Poets. And thus they wound themselues, saith he, with their owne weapons. *In Or.* *l.1.14. Rest.*

*Aschams*, citing the words of *Salustius*, *Multis sibi quisq; imperium petentibus*, saith; I beleeue, the best Grammarian in *England* can scarse giue a good rule, why *quisque*, the nominatiue case without any Verb, is so thrust vp amongst so many oblique cases. I must confesse, he condemns him for it: but, by Mr. *Aschams* leaue, if I could not better out of better Authors expresse my self, I had rather trust *Salust* in the Latine, than Mr. *Aschams*. *l.2.f.66*

It followes therefore, that they labour in vaine, that hope to write or speak eloquent Latine, or other languages, and would make their way thereunto by learning or following Grammar. For (as it is said) if the last did justly and deseruedly reprehend the former, then could not the former teach vs to write or speak rightly: but, if the last did vndeseruedly reprehend the rest, it is impossible that he

hee should teach vs. Now, if nor first nor last can teach vs, then may we justly cõclude with our alledged Authors, that of Grãmarians there's none cã teach vs. Wherefore, *Cominius* aboue an hundred years since said, It was necessary that we should expect others: but, if any man would further knowe why or to what end we should expect them, hee is lately most learnedly answered; *Vt res de integro tentetur melioribus præsidijs.*

*Rest. l. 1. 15.*

*Vic. S. Alb. Org. mag. vel Rest. Mag.*

And those that are expected to new-mould the way to languages, must draw their course by Vse and Custome, till *Babel* be reformed by *Zorobabel.*

*l. 1. 15. R.*

For, saith *Cominius*, if wee exercise our selues in Vse and Custome, we shall sooner, easier, and more securely attain vnto the elegancy of the latine language; than by art, or all the rules thereof: for, by exercise of reading, writing, and speaking after antient Custome, wee shall conceiue three things which are of greatest moment in any languages: first, the true and certain declining and conjugating of words, and all things belonging to Grammar, will without labour, and whether wee will or no, thrust themselues vpon vs.

Secondly, wee shall taste of the manner of speaking vsed by the Antients, together with the elegancy, grace, pleasure, and delightfulnesse of the Latine.

Thirdly, we shall get the judgement of the eare, and retaine the same for euer: which, Grammar cannot helpe vs to; in that it is imperfect, and beguileth vs.

*Lina-*

*Linacer*, *Camden*, and some others, haue made them stiles of some perfection: yet they 'l tell you in your eare, that they haue gotten it rather by reading, and a memory or taste of the customs of Authours, after reading, and practice vpon that taste; than by Art, rule or precept. For, if it be well examined, we shall finde few scholars arriued to a laudable stile of writing, but haue forgot the most part of their Grammar-precepts. And indeed, the sooner they leaue them, and fall to reading, and after it to writing; the sooner doo they come to their perfection.

Wee finde, that such as are brought vp by Vse, and exercise, in any other sciences, are for the most part in short time great Proficients: nay, if we look into the ordinary Tongues of Nations, there are none so harsh or difficult, either in speaking or in writing, wherein a boy that shall be exercised, will not within the compass of two or three years without any Art, but meerly by vse, example, obseruation and care, growe very perfect. Which, our Trauellers might with my self obserue in the lower & higher *Germany*, *Bohemia*, *Italie*, *Spain*, *France*, and other Countries, in children of our owne and other Nations: As also that among the *Polonians*, and in many other regiõs, there are euery where seruants, boyes and wenches, found to speak both good and congruous Latine, and that without all Art, but ear and exercise.

Which, *Montaigne* verefies in his own person; telling vs this following History. I must needs, saith *Essaies, l. 1. c. 25*

he acknowledge that the *Greek* & *Latin* tongues are great ornaments in a Gentleman; but, they are purchased at an ouer-high rate. Vse it, who list: I will tell you how they may bee gotten better cheape, & much sooner than is ordinaryly vsed; which was tried in myne owne education.

My late father (hauing, by all possible means & industrie, sought amongst the wisest and men of best vnderstanding, to finde a most exquisite and readie way of teaching) being aduised of the inconueniences then in vse, was giuen to vnderstand that the lingring while, and best part of our youth that wee imploy in learning the tongues (which cost the *Greekes*, and *Latines* nothing) is the onely cause that wee can neuer attaine to their absolute perfection of skill, and knowledge. I doe not beleeue that, to be the onely cause. But, so it is, that the expedient my father found out was this, that being yet at nurse, and before the first loosing of my tongue, I was deliuered to a Germane (who dyed, since, a most excellent Physicia in *Fraunce*) hee being altogether ignorant of the French tongue, but exquisitely readie and skil-full in the Latine. This man, whome my father had sent for of purpose, and to whome he gaue very great entertainement, had me continually in his armes, & was myne onely Ouerseer. There were also ioyned vnto him two of his countrie-men, but not so learned, whose charge was to attend, and now and then to play with me; and all these togither did neuer entertaine me with other than the Latine tongue. As

for

for others of his howſehould, it was an inviolable rule, that neither himſelfe, nor my mother, nor man nor maide-ſeruaunt were ſuffered to ſpeake one word in my cõpanie; except ſuch Latine-wordes, as euery one had learned to chatt and prattle with me. It were ſtrange to tell, how euery one in the howſe profited therein. My father and my mother learned ſo much Latine, that for a need they could vnderſtand it, when they heard it ſpoken: ſo did all the howſhold ſeruants; namely, ſuch as were neereſt, and moſt about mee. To bee ſhort: wee were all ſo Latinized, that the townes round about vs had their ſhare of it; In ſo much, as euen at this daie, many Latine names both of workmen, and their tooles, are yet in vſe amongſt them. And as for my ſelfe, I was about ſix yeares oulde, and could vnderſtand no more French, or Perigordine, then Arabick; & that without Art, without books, rules, or Grammar, without whipping, or whyning, I had gotten as pure a Latine tongue as my Maſter could ſpeake; the rather becauſe I could neither mingle or confound the ſame, with other tongues. If for an eſſaye they would giue mee a Theame; whereas the faſhion in Colledges is to giue it in French, I had it in bad Latine, to reduce the ſame into good. And *Nicholas Gruchi*, who hath written *de comitijs Romanorum*; *William Guerente*, who hath commented Ariſtotle; *George Buchanan*, that famous Scottiſh *Poet*; and *Mark Anthony Muret*, whom (whileſt he liued) both *Fraunce*, and *Italie* to this daie acknowledge, to haue beene the beſt Orator;

all these haue been my familiar Tutors, and haue often told me, that in mine Infancy I had the Latin Tongue so ready and so perfect, that themselues feared to take me in hand. And *Buchanan* (whom afterwards I saw attending on the Marshall of *Brissak*) told me, he was about to write a Treatise of the institution of children, and that hee took the modell and patern thereof from mine.

And this Form of teaching and learning of lan-
*De corr. Art. l. 2* guages was of that authority with *Ludovicus Vives*, that he confesseth, he had rather be thus imployed for one year, than to bestowe ten yeers to this purpose vnder the best and most reputed Schoole-masters.

The practice also of written Vse and Custome, which I shewed to a most graue, wise, and powerfull Noble-man of this Kingdome, did so content him, that he spared not to tell me, hee had rather giue ten pounds a month to haue his childe haue this instruction, than to giue fiue pounds a yeer for other ordinary education.

*l. 2.* *Aschan* in like manner affirmeth, that *Queene* ELIZABETH, who neuer took yet Greek or Latine Grammar in her hand (after the first declining of a Noun and a Verb) did in a yeer or two attaine to such a perfect vnderstanding in both Tongues, and to such a ready vtterance of the Latine, and that with such iudgement, as they were few in number in both Vniuersities, or elsewhere in *England*, that were in both Tongues comparable with her Maiestie.

*Scaliger* also, without any Grammar at all, did come to an admired perfection in the Greek Tong. And other heer in *England*, more worthy remembrance, are comne without any rules at all to many languages. Thus did *Tib.* and *C. Gracchi*: thus did *Lelia*, the *Mutia* and *Licinia*: thus did *Hortensia*, thus *Curio*, learn their eloquence: And thus, among the *Crassi*, the *Scipiones*, the *Mutij*, and many other *Roman Orators* before *Iulius Cæsar*, the name and honour of well-speaking flourished entire and incorrupted: not by reason, art or science; but onely by good Vse, Custome and conuersation. And thus, and no otherwise, for aboue three thousand yeers, were all languages learned; and so are still, though in some places the Art of Grammar, with greater toil and lesser profit, be imbraced. Mr. Th. Hæt. *Rom. Ciceronian. f. 10*

And that made *Schorus* say, Wee are perswaded, that children may by imitation, example and Custome (not onely come to speak, but) be made better Grammarians, Orators and Philosophers, than by precepts. *In specim. &c.*

Now, if Custome, saith *Varro*, be to be followed, there is no need of precepts: for, if we follow Custome, precepts will follow vs. And he spares not to confesse, that he cannot command the Custome of the people, but their Custome will command his: for, saith hee, whatsoeuer confused Custome hath receiued, must and will passe without contradiction. *l. 1. de Analogia*

And that made *Marcellus* tell *Tiberius Cæsar*, that he could not make words, though hee could make men, *Tranquillus cit. a Zuing. Theat. l. 1.*

men, free of the City: and he gaue *Capito* the lie about it, in *Cæsars* presence. And this Custome, and the change thereof, *Quintilian* acknowledgeth, not onely in speech, but in Orthographie.

*l.1.c.3.*

The fruitlesse endeauours also of many in our owne language, namely of *Smith* and *Mulcaster* (cited by Mr. *Alex. Gill*) make them acknowledge, that, after the loss of much time & paper, all must be remitted to the sway of Custom. And yet haue men of note, and the more noted for knowing thus much, once more endeauoured against their owne knowledge: which, I wonder at.

*Præf. Logon.*

Moreouer: *Cicero* tels vs, that it is intolerable, in discourse to forsake the ordinary forme of speech, and the vsuall or common sense of Custome: for, Vse of all other is the best Lord & Master; which, ruling it self by the judgement of the ear, all speech must be likewise ruled by it. And, saith he, experience teacheth vs, that such, whether in prose or poesie, are especially to be commended, as, by the position or counterpoize of their words, bring pleasure to their Auditory, and by their sentences doo teach them something; yet so, that the peoples ordinary Vse and Custome be obserued: for, Vse & Custome are of that authority, that they transform antient languages, degrade words present, coyne new ones, and recall old ones at their pleasure. And this made *Horace* say,

*Or. l. 1.*

*Art. poet.*

*Vt syluæ foliis pronos mutantur in annos,*
*Primaq; cadunt: ita verborum vetus interit ætas,*
*Et iuuenum ritu florent, modo nata vigentq;.*

As

As woods are chang'd in leaues by winters fall:
So words do change their age that 's past recall,
And new-born youth-like flouriſh and top all.

And then, *Ib.*

*------mortalia facta peribunt:*
*Nedum ſermonum ſtet honos & gratia vivax.*
*Multa renaſcentur quæ iam cecidere, cadent q́*
*Quæ nunc ſunt in honore vocabula, ſi volet vſus:*
*Quem penes arbitrium eſt, & ius, & norma loquendi.*

------all mortall facts giue place:
Much leſſe ſhould ſpeech keep it firſt praiſe and grace.
Cuſtome brings words vnus'd, to Vſe; and ſuch,
As are moſt vſuall, to diſpleaſe as much.
The worth of ſpeech is judg'd by Cuſtomes touch.

And this made *Aulus Gellius* likewiſe affirm, that the latine Tongue proceeded not by Art, but by Vſe and Cuſtome.

Thus wee may gather, that Art and Vſe are almoſt oppoſite: which, *Servius* the Prince of Grammarians plainly ratifies; telling vs often, that Authoritie (which is nothing but the written Vſe or Cuſtome of antient Authors) doth confound Art. Whereof, *Nonius Marcellus* giues vs this Inſtance: All that haue followed Art, deny that we ought to adde a Prepoſition vnto Verbs: but the authoritie of th' Antients bids vs place it before them. And *Servius* giues vs another; ſaying, Art requires, that we ſhould not put a Prepoſition with the names of Cities, but with the reſt we ſhould: yet Authors, *In Virgilianis expoſitionibus.*

faith

saith he, for the most part, vse the contrary; and he citeth *Cicero* & *Virgil* comprehending verse as well as prose; lest Grammarians in Poets should excuse it with poeticall licence. And for this cause, *Quintilian* said, The case is to bee altered, if that which wee beganne withall run harshly. As if *Quintilian* should say with *Nonius Marcellus*, The case, gender, tenses, conjugations, declensions, and all grammaticall collections, are to be altered if speech sound ill in pronunciation.: for, authority and experience tell vs, that we can neither in the Latine, nor in any other Tongue, be obedient vnto other rules or reasons, than Custome and our sense of hearing.

*Inst. l. 9. c. 4*

And *Badius* affirmeth, that construction is to bee sometimes taken from the custom of speaking: for, if it be taken according to the rules of Grammarians, it is altogether displeasing; in that it depriueth words of their dignity, and sentences of their waight and grauity: and *Varro* concludes (what *Iulius Scaliger* confirmeth) There are many in this kinde, in which wee rather follow Custome, than the reason of words.

*In Comment. super Virg. in 1. Æneidos.*

*l. 1. de Analogia vid. Iul. C. Scal. de caus. ling. lat. l. 9. c. 361*

Whereupon, *Hermannus Buschius* was not afraid to tell vs plainly, that it is a very childish and ridiculous thing, especially in one of mans estate, to allow of nothing but of boyish rules; and to bee so besotted in them, that hee houlds it a great offense to step a nails breadth from the bounds that they haue limited; and to be altogether ignorant in the authority of the grauest Writers, or despise it; and to accost rather trifling precepts, than th' approued

Authors

Authours of ſo many ages, on whom the latine Tongue depends, and lies as at anchor: for, wee muſt not ſpeak onely as wee are commanded by Grammar-rules; but rather altogether as moſt excellent Authours haue written. Makeſt thou any doubt of following that which *Cicero*, *Varro*, *Livius*, *Florus*, *Valerius*, and both the *Plinij*, and others of the pureſt Authors haue ſpoken? Do'ſt thou as yet imagine, that he that vſeth *Cicero's* & *Virgil's* words, doth ſpeak improperly? Such as are inthrald to *Alexanders* Grammar, reade in *Virgil*, *Pars & certare parati. Pars ingenti ſubiere feretro. Pars ingentem formidine turpi ſcandunt rurſus equum. O vir fortis at q̃ amicus clamãt*: and thoſe that *Quintilian* produceth; which ſeem, ſaith he, and are not faulty; becauſe it is the cuſtome of ſpeaking amongſt Authors, as *Tragœdia Thyeſtes*, *Ludi floralia & Megaleſia*, and the like. But, ſay they, we muſt not imitate this form of ſpeaking or writing; as if wee were neceſſarily tied like childrẽ to attẽd rather the regular proceeding of ſom one word, than vnto the matter it ſelf. *Donatus*, on the Prologue of *Adelphos* in *Terence*, wrote, *In Adelphis Terentiana*: but, if I ſhall ſay ſo, you will reproue me, and make me write, *In Adelphis Terentianis*. But I'le eſteem you but as a freſhman, or an elementary ſcholar. If therefore you ſhall think *Maxima pars homines morem hunc habent*, not to be rightly ſaid, becauſe the Grammar-rule hath, Two Subſtantiues in one and the ſame caſe cannot be joyned without a Copula. [or, Two Subſtantiues cannot cõme together, betokening diuers things, vnleſſe

the later be put in the genitiue case] you are deceiued: for, *Cicero* saith, *Quid vociferabere, decem millia talenta Gabinio esse promissa*; and not, *decem millia talentorum*. And *Liuius* saith, *Et Philippei nummi aurei decem quatuor millia, viginti quatuor*; and not, *aureorum nummorum millia quatuor decim, &c.* Wherefore, saith hee, I bouldly affirm, that the latine Tongue is not to be sought-for out of rules or Gammars, but out of Authors.

*In Orat. pro C. Rab.*

Thus it appeareth (saith *Cominius*) that *Hermannus Buschius* allowes of all that I haue written of this subiect, and confirmes it.

For first he perceiu'd, and prou'd, that ancient Authors spake neither by Art, nor by the rules of Grammar. Next, that he that will follow Grammar or her rules, must of necessitie despise *Orators, Poets*, and other ancient Authors: whereby he concludes, that the precepts of this Art, and the vse of the Ancients are contrarie: and that we should not speak according to the rules of Art, but according to the custome of Antients. Then, that it is a foolish thing to be afraid to follow the speech of the Ancients. And that Grammarians cõmand things contrarie. For they iudge *Terence, Virgil, Cicero*, and the like to be the eleganteſt Writers: and yet they prohibit our imitatiõ of them in many things; as *Priscianus* himselfe, where (he saith) the ancient Authors are found to haue written many things against rule, vitiously, both in these and in other cases, wherein they are not to be imitated. And in another place, he intimates the contrarie: as, that

*l. 7. c. de dat. & abl. plur. prima decl.*

*l. 7. c. de dat. & abl. pl. 2. a. decl.*

wee

we ought to knowe the reaſon of Analogie; but rather to follow the cuſtome of Authors. And a little before, hee ſayth; There are ſome Nounes whoſe caſes are not all in vſe: which though wee may by Analogie produce; yet becauſe wee finde them not in Authors, I hold they ought to bee refuſed. No man can deny but theſe are diuers and contrarie. And then, this *Buſchius* teacheth that the antient Authors very often bring many things againſt the rules of Grammarians; wherefore it is moſt certaine, that theſe neither wrote, nor ſpake by this Art. Which *Nonius Marcellus* ſheweth, and proueth by innumerable examples. And it followes, that the firſt and later Grammarians are deceiued. For they drewe their Art out of ancient Authors, and went about to proue it out of their authoritie. Again: it followes that others were yet more deceiued, that excuſe the cuſtome of Authors, by figures, poetical licence, and other Grammaticall inuentions; whereas they finde that theſe ancient Authors neither knew them, nor obſerued them.

And in concluſion, he affirmes the Latine Language is not to be ſought by Art, but out of Authors. And it manifeſtly appeares that there are two kindes of Latine; one naturall, the other adulterate. The naturall is that which the men of authority amongſt the Romans, the Nobilitie, and that which almoſt all men ſpake, and wherein the ancient Authors *Cicero* and the reſt did write; in which are the pleaſures of the language, true elo-



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quence, all delight & perfect elegancy; who compoſed their works by no Art of Grammar, but after the Vſe and Cuſtome of ſpeaking, and eſpecially the judgement of hearing. And therefore *Cicero* ſaid, Our Anceſters thought good, that we ſhould obey Cuſtome, linked with the judgement of hearing: for, Cuſtome hath giuen leaue, that it ſhall be lawfull to offend for ſweetnes ſake. Yet Cuſtom permitteth, that wee ſhould produce ſomething which the common people ſpeak not; but not vnleſſe it be for ſweetnes ſake, the pleaſure of the ear, and to vtter thoſe things which haue better ſound than others; and in pronouncing, fal better, without offenſe to Vſe and Cuſtome. And this is that licence which the Grãmarians call poeticall Licẽce: which they think to be giuen onely vnto Poets, to help the meaſure of their Verſes; and doe not vnderſtand, that it is as well giuen vnto *Orators, Hiſtorians, Philoſophers*, and all other whatſoeuer, according to their inclination or election. And of this licence, onely Grammar doth defraud vs; nay, it doth confound and drown it. And this begets that other latine Tongue which is adulterate, and daily depraued with new rules and precepts; and ſo involued and intricate, that how thou ſhould'ſt either reade, write or ſpeak, ſaith he, thou knoweſt not. And this almoſt euery man perceiues, that hath betaken himſelf to reading of antient Authors, and begins but to taſte their elegancie: And this, ſhould euery man of wiſdome look vnto. For, there is no diligence or ſubtilty, ſaith he, that can bring vs to the

*Imperf. Or.*

the latin elegãcie, vnleſs we abſolutely ſo renounce Grammar, that wee doe not regard ſo much as the leaſt rule thereof; but onely rely vpon the iudgement and pleaſure of the eare, and ſpeak after Cuſtom, ſo far as it is limited by antient Authors. And thus without any toil we ſhall bee eloquent. For, Grammar is ſo far from beeing the foundation of the latine Tongue (or any other); that it is rather the greateſt hinderance therein, and cauſe of all the errors & contentions that daily riſe among Grammarians: As it is alſo in my iudgement, ſaith hee, the main root, fountain and beginning of all barbariſme. Nor finde I other out of *Varro*, *Cicero*, *Plinie*, *Quintilian*., or other antient Orators or Poets. And whoſoeuer ſhall be led by it, will be deceiued, and neuer come to elegancy, either in this or any other languages.

But, notwithſtanding all theſe reaſons, all theſe experiments, all theſe graue and waighty teſtimonies; I doubt not, but I ſhall heare of ſome *Demetrius*, who with his Aſſociats, to keep vp the trade, wil ſtill be crying, *Magna Diana Epheſiorum*.

Wherefore, I appeal to thee, my *Defendreſs*, and to thy Tribunall; moſt humbly imploring no other redreſſe of injurious oppreſſions, but that the preſence of thy ſelf, *O Truth*, may be ſo much reſpected, that *blinde-fould Opinion*, *Patroneſſe of Grammar and Grammarians*, may ceaſe to gouern and to keep the people (as her ſelf is) hood-winkt: And that, vpon thy ſtraight and imperiall Command, ſhee may leaue all men indifferent, and in the poſture of

an equall balance, readie to turn, where reason, sense and demonstration are most ponderous.

And the waking part of Students shall not onely acknowledge thy diuine & powerfull hand in the cure of their deplored lethargie: but my selfe, thy deuote suppliant, *in lieu* thereof shall bee obliged in my next endeuours, to discouer in what manner this *vse, Custome*, and *Authoritie* should be sought and ordered, for the speedie, cheape, easy, and infallible furnishing of this, and euery other Nation, with all sorts of purest Languages.

*FINIS.*

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Faultes escaped, in some Copies.

| Pag. | Line | |
|---|---|---|
| 2. | 28. | *Thenth*, read *Theuth.* |
| 2. | 30. | this in that *reade* that in this. |
| 23. | 26. | *Liuius Andronicus*, reade *Liuius Andronicus.* |
| 32. | 2. | been found *reade* been hitherto found. |

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